

Olive-Tree



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4: 11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11: 3, 4.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JUNE, 1908.

6.

QUESTIONS OF THE HOUR.

THE REIGN OF CHRIST, THE COMFORT OF HIS PEOPLE.*

REV. THOS. M'FALL, SOMERSET, N. S.

And the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever.—Luke 1, 32, 33.

It was under the mighty hand of David and through his valor that the kingdom of Israel attained its greatest extent and grandest display of power. Under David there was victory, security, prosperity. Back to David the Israelite looked with satisfaction as the type of a benign and powerful king. To such a throne the angel assures us that Jesus shall come.

Jesus Christ taking to Himself His great power and reigning, the comfort of His people.

I.—The Kingdom is given to Him of His Father.

There are many things take place in the world that the casual observer cannot understand; hence he says, fate, chance rules. The believer in and student of divine revelation is taught the Lord reigneth. The Mediatorial Kingdom is given unto Christ, and of Him the Father says, "I will make Him my first born higher

than the kings of the earth; He shall have dominion from sea to sea, and from the river to the ends of the earth." When He comes He confesses, "Thou sayest I am a king." Daniel says, "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came unto the ancient of days; - - - and there was given unto him dominion and glory and a kingdom, that all people and nations and languages should serve him."

II.—The Nature of the Kingdom.

When Christ says, "My Kingdom is not of the world," we are not therefore to infer that this world is not of His Kingdom. The devil knew better when he tempted Him in the wilderness. Though His Kingdom is spiritual and He reigns in the hearts of redeemed men, yet this world is as a theatre for the glorious development of His mediatorial work in the display of His grace toward needy men. He claims, "By Me kings rule and princes decree justice," and those who are in official capacity as rulers in this world are advised, "Be wise now therefore, O ye kings! Be instructed, ye judges of the earth! Serve the Lord with fear." Prophecy assigns to Jesus this honor, "I will make Him My first born, higher than the kings of the earth." Distinguished writers and thinkers, such as the late Prof. Taylor Lewis, and Mulford, in his book, "The Nation," clearly demonstrate that the nation is a creature of God; but what more do we

*Sermon preached by the retiring Moderator, Rev. Thomas McFall, at the opening of the Synod of the Reformed Presbyterian Church, in Philadelphia, Pa., Wednesday, May 27, 1908.

need than the inspired statement of Paul, "He hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." The creature which He has made He governs. He has not only treated with Egypt, Ammon and Moab, on account of His people, but He assures us that kings shall be nursing fathers, and queens nursing mothers to Zion. In this way the kingdoms shall do homage to Him and He has already placed the leaven which shall permeate until the "kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

III.—His Operations in His Kingdom.

1. We would see Him in the operations of His Kingdom, managing the field.

And when He would separate a people from idolatry, that in them should all the families of the earth be blessed, He chooses for them Canaan. Much has been said on the advantages of the location, but it is enough that it is His choice, and being so, He makes it a land of blessing. The general, when possible, chooses the field. This was the way of the kings of the East; and later the law was to go out of Zion and the word of the Lord from Jerusalem. Again, we see England, and dare I say small—small only as to area—and there the Lord after many changes prepared a people who have been second only to the seed of Abraham in forwarding His purposes in the kingdoms of the world. Here He has prepared a center in which He has stored up physical prowess, strong intellect, and to which He has committed the true Light; and though England's way is not all we could wish it to be, yet it is far in advance of the neighboring nations in promoting civilization, forwarding liberty and securing an open door for the missionary of the Cross. Is He the God of the hills also, and has He

prepared the mountain fastnesses through which, in His Providence, the Waldenses have been saved from extinction by the hand of a cruel enemy? And what shall I say of the United States? Can I say here in the wilderness has the Church a place prepared of God? Assuredly the Church has fled from persecuting powers as from a devouring beast, as from the great red dragon; and the Lord has granted enlargement to Zion. Will des-



REV. THOMAS MCFALL.

potism so choke the rising germ of liberty that no fair hope remains of an early expansion for Zion? Will ecclesiastical hierarchy so trample down religious rights and freedom that pure and undefiled religion is hampered in the harvest of her fruits? Will privileged orders, caste and customs so stand in the way of the onward march and spread of the gospel of Christ? Then will the King of Zion pre-

pare a soil more congenial, a soil in which the vine "brought out of Egypt" might "take deep root," that she should "send out her boughs unto the sea, and her branches to the river." And now, at the proper period, the King stirs up a spirit of bold adventure. However, we are told that a century before Columbus, the Mohammedans would have discovered America, had not their fleet been wrecked in a tempest after clearing the Straits of Gibraltar; but the Lord, Who rules, delayed operations until His own time. And His hand is manifest in this part of the field. Nothing at one time seemed more probable than France would be owner of New England. As early as 1605 De Mont explored and claimed for France the bays and coasts of New England. Hostile savages prevented their settlement. Thrice in the following year attempts were renewed, but twice driven back by adverse winds, and a third time wrecked at sea. Later a fleet of forty ships under Duke D'Anville sailed from Chebucto, Nova Scotia, for the same purpose. In the meantime the pious people, apprised of their danger, had appointed a day of fasting and prayer. While a minister in the old South Church, Boston, was leading in prayer a sudden gust of wind arose. The minister in great ardor asked the Almighty to cause the wind to frustrate the design of the enemy. That fleet was wrecked. The duke committed suicide and only part of the fleet returned to France. Again, a grant was given to form a new Plymouth colony. It did not prosper. Nor a second one under Lord Lenox, for it was not according to the plan that the hierarchy of England should have possession. But the Captain of the Lord's hosts brought the Puritans after they had been trained at Geneva, their nest stirred up by dis-

appointments in their home land, and said to them, "Occupy."

But still the other part of the country was in the possession of the Roman Catholic powers, and Roman Catholicism was always inimical to the spread of God's word. Witness every country where that power dominates. But the Lord has wrested portion after portion from the nations controlled by that enslaving power, and North America is now under the rule of Protestant England and Protestant United States. The progress of the change reminds one of the promise made to Joshua, "Every place that the sole of your foot shall tread upon, that have I given unto you." Now it is for you to make use of, to conserve, to push forward all the religious liberty, and precious blood-bought treasures of Protestant institutions and gospel light. He has given immense resources, and doubtless that these should be instrumental in fulfilling His designs in the renovation of the world. Be faithful, for the nation or Kingdom that will not serve Him shall perish.

Again see the hand of the Almighty King in controlling the fiery furnace of persecution and causing the result of it to be the establishment of Protestant United Netherlands. For the part that England takes in this the wrath of the persecuting, intolerant Catholic Philip II., of Spain, was aroused against England and he determined to reduce her to the domination of Rome. Hence the Invincible Armada. But see again the hand of the Supreme Ruler. The first admiral dies of fever; the vice-admiral meets the same fate. An inexperienced admiral takes command, but as the stars in their course fought against Sisera, so the elements scatter the fleet. Some of the ships are sunk, others are com-

pelled to put back to port. Thus England gains time and is able to meet and conquer what survives the wind and waves. It was confidently expected that a single battle would overthrow England and Protestantism, but heaven did not allow a single Spaniard to set foot on English soil.

2. The agencies He employs.

We have seen in the affair of the Invincible Armada that He is able to use wind and waves, for He is Lord of Sabbath; but it is stranger still to us that He uses those who are enemies and hostile to His cause. If Herod hears of one who is born king of the Jews, let Bethlehem tell what he would do to rid himself of a supposed rival. But he who is to fulminate the judgments of heaven against Egypt is committed as a helpless babe to the hands of Pharaoh's daughter, sent to the royal palace, educated under the eye of Pharaoh, and as he was learned in all the wisdom of the Egyptians, no doubt he was trained as a general in the army and as a leader of men.

Joseph says to his brethren, "Ye did not send me here, but God." Peter says to the Jews who crucified Christ, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." And in Isaiah, 10th Chapter, Jehovah says, "O Assyrian, the rod of mine anger, the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off nations not a few." Here we see the nation's purpose is one

thing, and the purpose of Jehovah is quite another, and because the Assyrian is doing the work for self, and as a plunderer and proud boaster, Jehovah says, "I will punish the fruit of the stout heart of the King of Assyria."

I have referred to England in a manner which would indicate that she was the favorite of heaven, but I am not blind to her shortcomings. It is true that civilization, freedom and religious liberty follow the English flag, but the English guns do not thunder primarily for the protection of the missionary and his cause. The English merchant, shrewd and energetic, pushes his agents into every country and clime, and engages the strong arm of the mother country for their protection. Under the folds of the same flag, with which the merchant wraps himself or his agent, the missionary of the gospel of Christ finds his protection, not as a missionary, but as an Englishman. A good illustration of this is seen in India. In 1600 a royal charter was given to some London merchants to trade and do business in part of India. The company was known as the East India Company. Renewal of this charter and various changes took place. The company was hostile to the missionaries of the gospel. In 1796 Robert Haldane was refused permission to teach the gospel to the Bengalese. Robert Carey had to go to the Dutch settlement of Serampore, and others who tried to missionate were expelled. But the Lord used the East India Company at least so far as to bring England upon the stage of action. The Sepoy mutiny of 1857 with other causes induced Parliament to transfer the dominion of India to the crown. To the change which was effected in 1858 there was strong opposition by the East India Company, but the King who put-

teth down one and setteth another up caused the change to be made, and the missionary of the cross under English rule has equal rights of protection with the merchant. England's part in the change was not for the missionary, for we see King Edward the sworn defender of more Mohammedans in their Islamism than Englishmen and Colonials in their Christianity. But by the change God has thrown open to the work of Christian missions about one-third of the heathen population of the world.

In the fires of persecution we would expect the Church to be consumed. Rather the lustre of the pure gold is brought out, and the image of the Refiner seen. By the white heat of persecution the nearness of the Lord is seen; by it is seen the form of the Son of God in the same furnace; that His grace is demonstrating His abiding presence in His own to the end that they can endure such afflictions and be true to Him; that He is more to them than houses and lands and even life itself; that Christ is the Chiefest among ten thousand; therefore, O persecutor, seek Him with us; that the pure oil of the Spirit shines in the lamp of the Christian through every night of darkness, through every storm and tempest, proclaiming "God in the midst of her doth dwell."

But we are glad to know that the mighty Lord does not carry on all the work through His enemies. He has His own whom He can trust. He recognizes them as co-laborers, and calls them brethren; He has instituted the Church of which they are members. He Himself being the Head, assures them, saying, "All power in heaven and earth is given unto Me. Go ye, therefore, and make disciples of all nations." Hence the work we see done in home and foreign fields. There is some of the work little and obscure, we might say—known only to His eye—but

His encouragement to such is, "Whatsoever ye have done to the least of these My brethren, ye have done unto Me." There are many public enterprises and a long roll of missionaries and encouraging reports from nearly all the world, and other auxiliary societies as Bible societies.

A Welsh minister asked a little girl what was the text of his last sermon. No answer—only tears. On inquiry, he found no Bible in her home nor among her neighbors. This led to the supply of the poor of Wales with Bibles, and was in 1804 practically the origin of the British and Foreign Bible Society. Other similar societies soon followed, and now the Bible is printed in over five hundred languages and sent by agents and colporteurs in millions of copies over many lands. But it is the Church which is, and is to be, the chief missionary enterprise, as described in Micah: "But in the last days it shall come to pass that the mountain of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow into it, and many nations shall come and say, 'Come and let us go up to the mountain of the Lord and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths, for the law of the Lord shall go forth of Zion and the word of the Lord from Jerusalem.'" True moral reform work for men and nations has its foundation in the Church which Jesus Christ has organized.

And we see Him raising specially prepared men for the times and work. Of Abraham He says, "I know him that he will command his children and his household after him." Moses evidently knew that he was to be a leader and deliverer of God's people, only he was too impatient to be at the work. God trained him yet for forty years in the desert, after Moses thought he was ready. Jeremiah was told

"Be not afraid of their faces, for I am with thee," and Daniel and Ezekiel, in the captivity, far-seeing and spirit-stirring were comforters, stars of hope and promise for the people in their captivity. And as encouragement was given to Jeremiah, so no doubt to the heroes of the Reformation. Not only an indomitable spirit of courage and hope was instilled, but each one specially prepared for his place and work. No more was the whole Reformation a work of God than each individual leader, and some of them knew it. Luther said, "I am born to be forever fighting at opponents and with the devil himself, who gives a controversial and warlike spirit to all my work. I clear the ground of stumps and trees, root up thorns and briars - - - but to Philip Melancthon it belongs, by the grace of God, to perform a milder and more grateful labor, to build, to plant, to sow, to water, to please by elegance and taste."

These leaders and deliverers were few—few in comparison to the number against them, weak also in view of the work to be done; but they were to exercise faith, courage and obedience. Hesitancy and lack of courage cost Moses and Barak part of the honor of the work in their day. The faith, courage and obedience of Gideon and his three hundred, that of Jonathan and his armor-bearer, together with the deeds of the heroes, prove the truth of the promise, "one shall chase a thousand and two put ten thousand to flight." The witnesses never were a great number at any one time, but sufficient to accomplish the Lord's work and show His way; and as surely as the Lord needed a servant and a witness for any work, so surely does He need the Church of the Covenant still holding to reformation principles, to teach the nations of the earth that they are His creatures, to be held accountable for light

and privileges, and that they should acknowledge the authority of Him Who has called them into being, and governs in accordance with the laws He has in mercy given them.

3. **The work He is accomplishing.**

In former ages we see the world given to idolatry—a system which has power to enslave and stupefy the human mind. Its malignant influence dries up the social and benevolent affections, and strikes the death blow to everything noble and virtuous. And surely the effeteness of such a system to reclaim and help man has been abundantly proved. "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." And in the East we find another system, a sort of refined idolatry mixed with the philosophy and worldly wisdom of the ages skillfully inwrought. But what has the result—Brahmanism, Buddhism—achieved for their devotees? These have shed no ray of light on the pathway to the tomb, nor have given a single ray of hope for the life beyond. What moral uplift to man or nation? What joy in life have they given? What hope in death? But the stone which was cut out without hands is smiting the dead forms. India is opened to the missionaries of the gospel of salvation, and churches, schools and colleges are flourishing. Native preachers and evangelists help to carry on the work, and there are already more than a million converts. Sir Herbert Edwards, Major-General of the English Army in India, says, "I believe if the English were driven out of India to-morrow, Christianity would remain and flourish." Sir Charles Elliott says, "The growth of Christianity has been a solid fact and sufficiently rapid to give all needful encouragement to the supporters of missions." Sir Bartle Frere, Governor

of Bombay, says, "Christianity has in the course of fifty years made a way to every part of the vast mass of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on the continent. - - - The teaching of Christianity among one hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

In China, with about 400,000,000 formerly shut up to Confucianism, Buddhism and Taoism, now the door is opened to the missionary, and already 3750 missionaries are at work with 250,000 converts. Li Hung Chang, China's greatest statesman, says a "man is composed of soul, intellect and body. I highly appreciate that your Eminent Boards (Foreign Mission Boards of the United States) in your arduous and most esteemed work in China, you have neglected none of these three." Dr. John Dudgeon, thirty years resident in China, says, "The missionary question of China is the question of the ages. When you ask me if the missionary enterprise in China has made for good, I answer unquestionably without reserve, not only an almost unmixed good, but almost the only good. The civilization that half the powers would introduce is the civilization of selfishness - - - the only influence that can counteract the evil effect of breaking away from old restraints, and abandonment of old beliefs, is the civilization that springs from Christianity. It is the only hope of China."

Compare Japan with what it was half a century ago, and why the change? An editor of one of the daily papers in Japan says, "Look all over Japan, over more than 40,000,000 have a higher standard of

morality than ever, and we inquire the cause of this great advance. We can find it in nothing else than the religion of Jesus Christ." In a report from Dr. D. M. McCrea, he says, "Old Korea is swiftly passing away, and new Korea has so far opened her ears widely to hear what hope there is for her in the religion of Jesus Christ." The remark has been made, "So wonderful has been the march of improvement and civilization that it is hard to believe that New Zealand was cannibal eighty years ago." "The leaves of the Tree were for the healing of the nations."

In the *Missionary Review* it is shown that 224,000 Jews were baptized in missions in the century lately closed. In England, other parts of Europe and the U. S., 750 Hebrews are now preaching the gospel to Gentile congregations. In the year 1800 not a Jewish-Christian mission in existence—now there are thirty-two in America, with eighty workers; twenty-eight in Great Britain, with 481 workers; twenty elsewhere in Europe, with forty workers; nine in other lands, with forty-seven workers. Through fierce persecution, many Jews are fleeing from Russia to the United States, where they can be brought into reach of Christianity. Is not the hand of God in their afflictions? Cast out of these countries, where little could be done for them, and brought out into a land of gospel light and liberty. The Church ought to work among the Jews—there is encouragement. "If the casting of them away was the reconciling of the world, what shall the receiving of them be but life from the dead?" And as the Jew, so also many other people are coming to the United States—people needing not only bread, but the Bread of Life. And see the hand of God in restraining the influx until such a time as the Church here could take care of these coming in their prodigal want and misery.

From darkest Africa we have still the evidence of man's foul crime in stealing the negro from his native country and enslaving him in the rice and cotton fields of the Southern States. But out of their sufferings see what the Lord has wrought for them. Eight out of the ten millions of negroes in the United States are professedly Christian, and the other two millions are under the influence of Christianity. Thus God has brought these millions to the blessings of the gospel, into the number of His family, and is not ashamed to call them brethren. From their galling slavery in which they were only about a generation ago, we see Him working for their deliverance. He said, "Let My people go." It took the intense heat of war to fuse the chains of slavery. In that war man's purpose was not the abolition of slavery, and so long as that was not the purpose we see the repeated failures. There was no ground gained until the object of the battle was not to preserve the Union, but to free the slaves. God would have it so. There is another slavery, more extended and cruel—the accursed liquor traffic—and my feeble faith has often said, "There is no prospect of an early deliverance, for the monster is of such monetary power, and so imbedded in corrupt legislation. Too many of the people either have false notions or stand aloof in apathy." But the God of mercy, Who has compassion on His suffering people, is working a most wonderful and glorious change. In this country already eight whole States are under prohibition, and in many others the majority of the counties enjoy a like freedom, until more than half the nation live in the pure air of prohibition. Legislation against the liquor traffic engages the attention of nearly every enlightened nation to-day. Surely the right hand of Him Who is most strong is lifted for its destruction.

And that Roman Catholic power which has made the nations tremble has her temporal power broken. Little political power either could she have were it not for corrupt party politics. Wonderful is the situation in France. Hitherto France has been a most dutiful daughter of the Catholic power at Rome. We cannot tell how much will come out of the struggle. Much has already come out and evidently France has no intention of going to Canossa. What a humiliation for popery before the nations. The like could not have taken place even half a century ago. What a change since the persecution of the Albigenses and Huguenots! Even in sight of the Vatican can the Protestant missionary labor without fear of molestation. Assuredly from our range of vision we can only have a glimpse of His doings, and here can only record a small portion of what is visible, but we see enough to assure us that the King of kings is taking to Himself His great power and reigning.

A few words as to the character of the work He is accomplishing. When we consider Him we will have no difficulty in knowing the nature of His work. John says, "As He is so are we in this world." God says, "O Israel, thou hast destroyed thyself, but in Me is thy help found," and what a Godlike glorious help worthy of Him! The warriors of the earth have conquered by shedding the blood of their enemies, but Christ has conquered by shedding His own blood. Not in the bitterness of a Voltaire, but in the profoundest gratitude of a redeemed soul one may say, "Oh Galilean, Thou hast conquered," and the mead of praise be ascribed "unto Him that loved us and washed us from our sins in His own blood." Saul of Tarsus, that cruel persecutor, came under

that all-conquering power and was changed to a chosen vessel and made a marvelous trophy of redeeming grace. The thief on the cross, the bitter reviler, changed and made fit for a place in the Kingdom, to be taken into the very joys of Paradise. Mary Magdalene, possessed of devils, changed to that of a loving friend, a ministering angel, first at the sepulcher, first commissioned to herald the news of the resurrection. The publican, a type of those despised of others, and condemned of one's own heart, callous to every noble aspiration, yet chosen, with a special call, "Follow thou Me." These and many like prodigals, disgracing the Father's house and name, recalled, received with the kiss of reconciliation, clothed and brought into the house as children, and John says of the returned prodigals, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

4. Assurance of victory.

There are several things when considered would give assurance of victory. The work that has already been done. The Father placing the work in His hands. It is the general on whom the government places the greatest reliance who is entrusted with the greatest matters of the Kingdom. Here are matters that concern the welfare of a world, perhaps of a universe and to all eternity; that concern the glory of God, and to Jesus is the work committed and He has undertaken it. He is the servant of Jehovah. He must reign till He has put all enemies under His feet. Thus all the prophecies declare concerning Him. And when we know Him we expect as much of Him, for He has life in Himself and gives life unto the world.

Son of man, can these bones live? And when His spirit breathes upon them there is an exceedingly great army. When we know that He is holy and that the spirit of holiness dwells in His people, then we look to Him to reconcile the world to Himself; to destroy the works of the dead, to build up the throne of His Father David, and to reign over the house of Jacob forever.

In conclusion:

He employs co-workers.

I have referred to His use of wind and waves and even the employment of enemies in the advancement of His work, but I know there is a prophecy. "Thy people shall be willing in the day of thy power." We will enlist because victory is sure, because His work is honorable and glorious. Though there is a warfare, yet He assures us "all power in heaven and in earth is given unto me," and we are told, "Put on the whole armor of God." Gideon is commanded to "throw down the altar of Baal thy father hath, and cut down the grove that is by it." Consecrate yourself to the Lord by attacking evil, whether it is in your own life or your father's house, and though it exposes you to great danger. "Fear not them that kill the body." The world is lying in wickedness, in rebellion against the Lord and His anointed. There is to be a change. The enemy will not yield without a struggle. Who are willing to be pronounced consecrated soldiers on the Lord's side, not "half in the speech of Ashdod," not "them which say they are apostles and are not." Then let each say, "Here am I; send me," not planning for the easiest and most conspicuous place in the work, not seeking the greatest honors at the right hand or the left, but to have grace and His strengthening hand to be faithful unto death, assured that "if any man serve Me, him will My Father honor."

NEWS OF THE CHURCHES.

ABROAD.

THE COMMITTEE ON REPORT OF FOREIGN MISSIONS.

The report of the Board of Foreign Missions has been placed in our hands. This report is very carefully prepared and shows in a clear and concise manner the work and needs of the several missions in the foreign field. A careful reading of this report would help to stir up an interest in the mission work of our Church, for it is in itself an education in the work being done by the Church through her missionaries in their respective places.

The Church has great reason for encouragement on account of what the Lord is doing through her missionaries. And because the Lord of the harvest has heard our prayers to send forth laborers now we will joyfully and liberally respond with money for the needed support of the work.

We are grateful that the lives and the health of our beloved missionaries have been precious in the Master's sight, and that His good hand has been upon them, so that they have been able to push the work energetically in their respective places, and that their labors show such grand results.

We express our thankfulness for the Master's care in bringing safely home the missionaries who have been granted a furlough, and ask His blessing on them in their visit to friends and home-land.

We recommend:

1. That ministers call attention from the pulpit to the report of Foreign Mission Board, and ask that their report be carefully read and the work of the Church considered.

2. That the Board be encouraged to

give the needed help to Mr. McCarroll in trying the experiment of a boarding school in Cyprus.

3. That a commission be appointed to organize a congregation in China, the commission to consist of A. I. Robb, Moderator, J. K. Robb, W. M. Robb, E. C. Mitchell, R. A. Blair, Julius S. Kempf and J. M. Wright.

4. That Kansas Presbytery be instructed to provide for the ordination of Dr. J. M. Wright to the eldership, and that Iowa Presbytery be instructed to ordain licentiate R. E. Willson, who is under appointment to go as missionary to the Tarsus field.

5. That Missionaries J. Boggs Dodds, J. K. Robb and Dr. J. M. Wright be heard at Synod, also that R. M. Sommerville be heard as representative of the Board.

6. That an effort be made to complete what is lacking of the semicentennial fund of \$25,000.

7. That the Board be requested to prepare a programme for a conference on foreign missions to be held on Friday evening at the next meeting of Synod.

8. That we recommend to the favorable consideration of the Board the appointment of a missionary for the work in Suadia.

9. That Joseph M. Steele and Wm. G. Carson, both of Philadelphia, be made members of the Board of Foreign Missions.

THOS. MCFALL,
S. J. CROWE,
S. T. FOSTER,
ROBT. MCKNIGHT,
ALEX. D. MCNEILL.

Committee.

REPORT OF FOREIGN MISSION BOARD.

Foreign missions are the question of the hour. From the beginning the Lord Christ has been contending for a visible recognition of His rightful supremacy over the world. Never defeated in any conflict with the enemy of truth and righteousness, though it may not always be manifest to human judgment that the victory is on His side, He laughs at every form of opposition. There have been and there are dark hours when His cause seems to be making no progress and the faithful are cast down, but sooner or later, after working quietly and secretly in homes or little gatherings of loyal men and women, it unexpectedly reveals its existence and renovating force to waiting hearts, and compels the attention of widespread communities, as one can easily conceive of an underground stream, that has been flowing on out of sight, suddenly coming to the surface and making all nature glad, as it spreads life, beauty and fertility in its course. Such an epoch in the history of the Church was the Reformation of the sixteenth century, when, under the leadership of Luther, Europe, after an age of darkness and error, was emancipated from spiritual servitude and brought out into the full glory of the gospel. Scarcely less remarkable was the revival of vital religion with which Scotland was visited in the first half of the seventeenth century, the age of what is known as the Second Reformation, when through the preaching of a consecrated ministry sinners were converted in multitudes, believers clothed with new love and holiness, and the whole country filled with reverence for God. Nor can we overlook the New England awakening that distinguished part of the eighteenth century and brought marvelous blessing to this land and the world. But specially im-

pressive is the story of spiritual quickening at the beginning of the nineteenth century, in which was born the prayer-meeting dedication to foreign missions that voiced itself in the cry, "We can, if we will."

After a hundred years of effort that has marked the nineteenth as the century of modern missions, we reach the twentieth century to find, not only a few societies, but the whole Church of Jesus Christ, in its ministry and membership, aroused as never before to a sense of responsibility for the evangelization of the world. Not only are the women, true to their lineage as last to leave the death scene on Calvary and the first at the grave on the morning of victory, untiring in their ministry to Christ, and richly merit the commendation that Paul bestowed on the women in Rome, both married and single, who were his co-workers, and some of whom he describes as "laboring much" and even "as of note among the apostles" or missionary delegates of Christ. But now men, who have hitherto taken no prominent part in the service, are pledging time, speech, money and energy to give the gospel of light and life to multitudes yet in darkness and under the shadow of death, a band of men whose hearts the Lord has touched, and who are no longer saying, "We can if we will," but "We can and we will." Besides, there is an organization of young people, associated for "an aggressive campaign of missionary education among the 17,000,000 of young men, young women and children in the Sabbath schools of Canada and the United States;" and we believe the saying true, "The cause that enlists the young is sure." It is said that in the early days of the French Revolution the school boys of a certain town, from twelve to seventeen years of age, formed a band of hope, and on their holidays marched under a banner

with this inscription, "Tremble, tyrants, we shall grow up." Some one, quoting this incident, adds, "Without any charge of spurious enthusiasm, we may hear the shouts of confidence and courage uttered by the young Christians of the future, 'Tremble, O enemy, we are growing up for God.'"

A brief survey of the present condition of our foreign fields will clearly indicate that the same missionary spirit awakened in other denominations exists in our own branch of the Christian Church. This will be seen in the fact that, after many and unavailing appeals for reinforcements, so many have been led to volunteer for the service, and these young men and women, thoroughly qualified by character, education and full surrender to God for the positions they have been called to fill. In September, 1907, Revs. W. M. Robb and R. A. Blair with their wives, and Rev. E. C. Mitchell, unmarried, with Miss Ida M. Scott, M.D., and Miss Mary Lena Wilson, a teacher, sailed from Seattle, Wash., for the Mission in China, and in October of the same year Rev. Samuel Edgar and wife, John Peoples, M.D., and Miss Frances Elma French, a teacher, sailed from New York for the Missions in the Levant. To these will have to be added the name of Licentiate Robert E. Willson, of Morning Sun, Ia., recently appointed to succeed Rev. R. J. Dodds, who, for reasons wholly personal and to the great regret of the Board, tendered his resignation, Nov. 26, 1907, after years of faithful and efficient service in Tarsus Mission, Asia Minor. Miss Florence May Elsey, of Hetherton, Mich., has also been appointed Head Nurse in the hospital at Latakia, Syria. And they are expected to leave for the Levant near the close of September, 1908. Arrangements should be made for the ordination of Mr. Willson.

The same missionary awakening is seen

in the growing liberality of the home churches for the support of their foreign representatives. Although the semi-centennial fund has not been made up, at least \$8263.69 have been contributed, besides pledges that are not yet due. And these voluntary offerings do not seem to have occasioned any falling off in the congregational contributions for current expenses, the Treasurer's Report showing, at the close of the fiscal year, a credit balance of \$4581.37 for the Mission in China, and \$451.90 for the Syrian Mission, while the much larger balances of \$5360.08 and \$9382.86 appear to the credit of these missions in his financial statement for May.

The field reports contain valuable information of which the Board can give in this official statement only an outline, but an outline full enough to indicate the measure of success that has attended the work.

DEPARTMENT OF PREACHING AND SCHOOL WORK.

Syria.—In Latakia, the center of operations in Syria, and five out-stations, there are 228 communicants, an increase of nine on profession of faith, but owing to two deaths, fourteen removals, and four names erased from the roll, a net decrease of eleven. In Suadia, however, there are 36 communicants, nineteen added during the year, a net increase of eighteen, thus enabling us to report 264 members in good standing in Syria, a net gain of seven. This success is due under God to the indefatigable labors of Rev. J. Boggs Dodds, who lived alone at that station for about eighteen months, preaching twice on the Lord's Day as well as conducting a Sabbath school, leading a prayer meeting on Thursday evening and visiting from house to house, holding meetings "five nights in the week in different localities," and "in the homes of

all social classes," "with an attendance of from seven to fifty-five," "largely from the Greeks," though "on some occasions Moslems, Armenians and Fellahin were present." Mr. Dodds mentions as an item of interest that "the Church and Sabbath school collections from January, 1907, to February, 1908, amounted to \$42," and "special donations by the native brethren to \$33, while the congregation paid for its own fuel in the winter and about \$44 in securing their new Protestant Community." Then he adds, "The open doors where the gospel is welcome, the decided dissatisfaction of the people under their own order, people enlightened by years of work which now begins to promise a harvest, all afford the best of reasons why Suadia should be occupied at once by a missionary."

"Seven communions," writes Mr. McFarland, "were held during the year, the attendance at each being limited only by the capacity of the place of meeting," and "the gospel has been preached more or less frequently to more than five hundred souls," not counting "those reached through the hospital and schools." It will give some idea of the labors of our brethren in these fields to know that the senior missionary, Rev. James S. Stewart, "besides working at the revision of the Arabic translation of our Testimony, preaching in Latakia morning and evening almost every Sabbath when not at some out-station, and conducting a teachers' class which has been held weekly most of the year, has made nineteen visits to six out-stations," covering more than "one thousand miles on horseback over the rough bridle paths that are called roads."

In five of the outlying villages there are primary schools, with an enrolled attendance of 205, while in Latakia there are two day schools with 111 pupils and two boarding schools with 104, a total of 420

children and young people under daily religious instruction. Mr. McFarland, a new missionary, but long enough on the ground to form a correct opinion, gives this estimate of the value of the boarding schools in charge of Misses Wylie, Edgar and Paton: The children "are here brought under the most wholesome Christian influences, instruction and discipline, all the influences of a Christian home, so far as possible, being provided; and it is more nearly approached than some are aware. Their mothers would not and could not give these boys and girls the comfort and help in their sicknesses and troubles which these consecrated Christian women give them. They learn to be obedient. They learn to be neat and clean. They learn to eat their meals with some semblance of order and to seek a blessing at the beginning and return thanks at the close. They find the day begun and closed with social worship. They learn what is generally taught in schools, - - - but the principal reading book is the Bible - - - and they learn not only to read it, but to answer questions on what they have read, designed to improve their minds with the meaning and its application to their lives and conduct. - - - Few American children, even of those graduating from theological seminaries, have as much Bible truth stored away in their minds, as has every one completing the course in either of these schools. Moreover, there are few who complete the course who do not succumb to the influence of this truth and become followers of Christ." Another missionary teacher is called for.

In this field there are at work one licentiate, two Bible readers, eleven male and five female teachers, but such is the desire of many to get away from Turkey and into America or some other country where there is more liberty and more money, that in the judgment of the missionaries

nothing but an increase of wages will retain their services and probably that will only hold them for a time. The question of securing and keeping native helpers who are qualified to teach or do evangelistic work is the most serious question that the Mission has been called to face, as it imperils the efficiency of the work.

Asia Minor.—As to the work in Tarsus Mission, Asia Minor, Rev. C. A. Dodds writes that, "although conditions are far from being what we would wish them to be, there are encouraging signs, and we are not disheartened." He reports eight added during the year, but owing to losses for the usual reasons, and not counting two under temporary suspension, the roll of membership shows only sixty-four in good standing, a net decrease of one. The Sabbath and mid-week services in Mersina, where the attendance is small, are conducted by the missionary except in case of his absence in other parts of the field, when the best qualified teacher takes his place. In Tarsus they are in charge of a native evangelist, who reports from seventy to ninety present at morning services. At Adana there are only twelve communicants, but far more interest is manifested than in the other cities.

The two schools in Mersina report 70 boarders and 178 day pupils, while in Tarsus there are 80, a total of 104 girls and 224 boys under careful religious instruction. "Perhaps," writes Mr. Dodds, "the most remarkable feature in connection with the Tarsus school has been the interest evinced by the Fellahin. One of the youngest Sheikhs, a man of great influence among them, has been very friendly, and has taken a lively interest in the welfare of the school, doing all in his power to encourage his people to send their children. He seems, too, to have a high appreciation of gospel teaching."

Miss Evadna M. Sterrett, who has

nearly completed a nine-year term of service and has had responsible charge of both schools for five years without any assistance until the arrival of Miss French a few months ago, will visit America on leave of absence in June.

This Mission employs two evangelists, nine teachers and four Bible readers, "who agree in representing the Fellahin eager for the time to come when they will have freedom to welcome teachers to their villages."

The amount called for and so promptly and liberally contributed for the purchase of a house in Tarsus, has been forwarded to Mr. Dodds in Mersina, but no title to the property has yet been secured, the Turkish authorities insisting on the insertion of a clause in the deed, binding the Mission not to use the building for "Church, school or hospital." Negotiations, however, are still in progress, and the difficulty may yet be overcome.

Cyprus.—On the island of Cyprus there was less opposition from without than in former years, but the missionaries are disheartened by the defection of three, who, yielding to the seductive influence of false teachers, have withdrawn from the fellowship of the Church, and irregular conduct on the part of others making the exercise of discipline necessary. There was, however, an accession of eight, which enables the Mission to report thirty-one members in good standing, the same as last year. Mr. McCarroll also records, as an encouraging incident, "one most hopeful conversion. A young man, an orthodox Greek, came from Turkey to Cyprus and began to attend our school in order to learn English. He became interested in the truth and began to attend our Church services. Lately he has openly confessed his Saviour, and expressed a desire to unite with the Church. He is a young man of independent means, and intends

to open a business. He has none to persecute him, for he is a stranger to the town, and he does not come to us from mercenary motives, for he has money of his own. We have hopes that he will be of great use to the work."

In this field there are one ordained Greek minister, one Greek licentiate, one Turkish teacher and interpreter, one Greek evangelist, one Greek teacher, and one school with forty-eight pupils. It is the conviction of Mr. McCarroll that the hope of success in Cyprus lies in establishing a boarding school. His latest proposal is that the Board grant to Cyprus \$2500 annually for three years, this amount to cover all field expenses, including the salary of principal or head teacher, whom he will undertake to secure from America, unless the Board prefers to select the man for that position and limit the grant for field expenses to \$2000. He has in view a suitable building and a matron to take charge of the boarding department. The item of furnishing will cost only about \$300, half of which is in his hands, with good prospect of part or all of the balance. "A boarding school," he says, "would brighten the outlook and enable us to solve some problems which otherwise appear insoluble, but the real solution will come only with the outpoured spirit, and the times of refreshing from the presence of the Lord."

This proposition from Mr. McCarroll in regard to the school work in Cyprus is passed on to Synod for advice.

China.—The reports from Tak Hing Chau, China, bring to us a story of marvelous advance in the work there. Twenty-four were baptized and received into the fellowship of the Church, making a communion roll of seventy-five, a net increase of twenty-two. At both services in the Robert McNeill Memorial Chapel on Sabbath there are good audiences of attentive

hearers, and obviously, as the results indicate, there was in the ministry of the word the quickening, enlightening, converting and sanctifying power of the Holy Spirit. But it is unnecessary to dwell on this point, as Rev. J. K. Robb, who is in charge of this department, is with us on a brief furlough, and he will have a message for Synod.

While Rev. A. I. Robb was holding meetings in the hall of the uptown building during the first week of the Chinese New Year, he noticed that women were present without any invitation, and he remarks, "The fact that their attendance excited no adverse comment on the part of the populace is itself a striking proof of the passing away of prejudice and fear, and that we are gaining the moral confidence of the community." There are open doors everywhere.

There are five students in the training class, and during the absence of Mr. Robb last summer, they showed their interest in the gospel by itinerating and evangelizing in Lin Tan or in the vicinity of their own homes. According to Rev. Julius A. Kempf, who is in charge of the uptown school, there were fourteen boys present during the first term and twenty-one during the second who "for three hours each day were brought into contact with Christian truth," and three of these pupils were received into the Church on confession of their faith. As Mrs. Dr. Wright and Drs. Kate and Jean McBurney, in describing their connection with the girls' school and its value as an evangelistic agency, report, there were in all twenty-nine girls and women under its influence for a longer or shorter period, and there were three of them received into the Church during the year, while others are applicants. The marriage of Rev. E. C. Mitchell to Miss Mary Lena Wilson in May, 1908, removes the teacher who was sent out to take

charge of this school, and Miss Jennie Dean, of La Junta, Colorado, has been appointed to fill the vacancy. She will leave for the field in the autumn, with the missionaries now on furlough in this country when returning to their work.

The Mission in China has asked the Board to request the appointment of a commission by Synod to organize a congregation at Tak Hing Chau at the pleasure of the Mission. And in view of this we suggest that the necessary steps be taken for the ordination of Dr. J. M. Wright to the eldership.

To summarize what has been said in regard to Church and school work in our foreign fields, there are:

Five stations, or places where American missionaries reside, and 12 out-stations, or places where there are native members and some form of work is carried on;

Eleven ordained American ministers and 5 American teachers;

One ordained Greek minister, 2 licentiates, 3 evangelists and 6 Bible readers;

One theological class with 5 students;

Thirteen schools and 33 native teachers, with 846 children and young people under daily religious instruction;

434 communicants, 68 added during the year, a net gain of 28 members in good standing.

These statistics speak eloquently of fully surrendered lives and work for the Master well and nobly done, and there are missionary results that cannot be put into figures, the subtle influence that flows from Christian character silently and surely as fragrance from flowers, and leaves on the man it touches an impression lasting as eternity. Instances have often been culled from the history of the work among the Nusairia in the Syrian mountains. Take, as an illustration, a fresh incident that Rev. C. A. Dodds relates: "Last autumn two brothers came

from Mardin to Adana. For quite a while they hunted in vain for work. At last they applied to a Moslem Agha, who owns a village some hours from Adana. He asked them, 'What is your religion?' 'We are Christians.' 'Yes, but Christians are of many kinds. What kind are you?' 'We are Protestants.' 'What! Are you Metheny's kind of Christians?' 'Metheny? Who's Metheny? We never heard of him.' 'Why, Metheny of the Protestant Mission at Mersina.' 'Oh, yes, yes, we know the Mersina Protestants. That's the kind of Christians we are.' 'Well, then, you're just the kind of men I want to work for me. I would like to replace all the Moslems in my village with Christians of that brand. Bring your families and come along.' They went, and have been working there ever since, to the mutual satisfaction, we understand, of employer and employees."

THE MEDICAL DEPARTMENT.

Among the evangelistic agencies of to-day none are more influential in preparing the way for the gospel than the hospital and dispensary. And in the foreign fields our Church is represented by seven Christian physicians and surgeons. Dr. J. M. Balph, of Syria, reports 5000 attending his tri-weekly clinics, and 107 cases treated in the hospital at Latakia. And he is confident that the instruction given to men and women providentially brought under his care "from many different places and from all the various religious sects," "has not been without good results." He records the belief, too, that his native helpers "realize, as he does, the greatness of the opportunity and the privilege that it is to present the truth to many who have never heard it before." At the clinics that Dr. McCarroll holds twice a week in Nicosia, the capital of Cyprus, a gospel address is delivered, tracts distributed, and other means employed to bring the

patients under the power of saving truth.

Striking proof as to the value of these agencies comes from China. Dr. J. M. Wright, who has charge of the men's department of the Gregg Memorial Hospital at Tak Hing Chau, speaks of religious services in the wards and the chapel for the patients and their friends. He refers to "the baptism of the two attendants at the fall communion," and adds, "This gives us Christian helpers," who "are very diligent in explaining the gospel to the patients, and we hope that their lives will be made a blessing in bringing many to the light." But we shall not quote further from his report to the Board, as the Doctor is with us, and the story will be more attractive and impressive from his own lips. Not less emphatic is the testimony borne by Drs. Kate and Jean McBurney, who describe the opportunities of meeting with the Chinese women in their own homes, when out on professional tours into the country, and the pathetic eagerness with which these women listen to the message of eternal life. The incidents related in their reports will not fail to call forth the practical sympathy of the home churches.

In this connection, we record with gratitude to the Head of the Church that all the missionaries have enjoyed good health during the year, except Mrs. Samuel Edgar, of Latakia, who has been seriously ill, but now seems to be on the fair way to recovery.

In closing, we congratulate the Church at home on the good success with which the Enthroned Redeemer has visited its evangelistic operations abroad, and register the conviction that soon, in answer to the symphonic prayers of His people, the prevailing missionary spirit will so fill every home and heart that there shall be no lack of trust funds to maintain and extend the work.

Respectfully submitted,

In the name of the Board,

R. M. SOMMERVILLE,

Corresponding Sec'y.



According to a statement from Rev. I. A. Blackwood, of Evans, Colo., Educational Secretary of the Foreign Board, fifteen congregations had mission study classes last year, with an attendance of 255 pupils, some using "Christus Redemptor," others "The Uplift of China," and one "Heroes of the Cross in America."



FIELD REPORTS.

SYRIA.

While we are unable to report a year of plenty with seven full ears upon one stalk, we are thankful that we are not obliged to report only thin ears, blasted with the east wind. We haven't had the fat kine, but neither have we had the lean kine which devoured the fat kine and were still lean. There has been some growth, some progress, some encouragement. Moreover, there has been another year of much seed sowing and there will be a greater harvest by and by.

REINFORCEMENTS.

Again we rejoice to be able to report the arrival of reinforcements in the coming of Brother Edgar and wife, the accomplishment of a purpose which had been long in his heart. They arrived on Monday, Nov. 25, 1907. He has made many friends already, even without the new medium of speech, which he is busily engaged in acquiring. Our number was further increased on Feb. 15, 1908, by the arrival of Faris Edgar, the Mission baby, who bids fair to rival his father and mother in the affections of all.

NATIVE WORKERS.

The force of native workers has been practically the same as last year, consist-

ing of five male and three female teachers in the two schools in Latakia, and one male teacher for the missionaries; an evangelist and two male teachers in Tartoots, the wife of the evangelist also acting as Bible reader and teaching part time; two male and one female teacher in Suadia, and one male teacher each at Gunimia and Inkzik, with a Bible reader at Bahamra and the pharmacist who assists the physician.

WORK OF MR. STEWART.

Besides working at completing the revision of the translation of our Testimony, Mr. Stewart has done the usual pastoral work in Latakia, preaching morning and afternoon almost every Sabbath when not at some out-station, and conducting a teachers' class which has been held weekly most of the year. He has made nineteen visits to the six out-stations, including six to Jenderia, about eight miles distant; four to Bahamra, twenty miles away; four to Gunimia, thirty miles distant; one to Inkzik, fifty miles from Latakia; two to Tartoots, sixty miles south, and two to Suadia, seventy miles north, making a total of over a thousand miles on horseback over the rough bridle paths which are called roads. On the two trips to Suadia and the one each to Tartoots, Gunimia and Inkzik, he was accompanied by Mr. McFarland.

COMMUNIONS.

Seven communions have been held during the year, the attendance at each being limited only by the capacity of the place of meeting. Two of these were at Latakia, three at Suadia, the first being held just after our last report was sent off—and one each at Gunimia and Tartoots. Those at Suadia were conducted by Mr. J. B. Dodds, with the assistance at the first of Mr. C. A. Dodds, of Mersina; at the second, Rev. Kennedy, of the Irish Church Mission at Alexandretta, and at

the third, Messrs. Stewart and McFarland. The communions at the other places were conducted by Mr. Stewart, the first of the two at Latakia with the assistance of M. Juraidiny, and at both those in Latakia and the one in Tartoots Mr. McFarland also preached. The one in Gunimia was held without ministerial assistant.

SUADIA.

Mr. J. B. Dodds reports his work as follows:

"Since the last report in March, 1907, the work has been carried on as heretofore. House to house visitation was carried on until the silk season interrupted it in May. After the summer vacation this work was taken up again and prosecuted with added vigor up to the present date (April 1). We held meetings five nights in the week in different localities. The attendance varied from seven to fifty-five. The average was generally about fifteen or twenty. There was the singing of Psalms, reading the Scripture, questions on what was read, and prayer at each meeting. We rarely ever had any disputes on religious topics, as this seemed a better way of securing a hearing. These meetings were held in non-Protestant Greek orthodox homes, for the most part. Even when held in Protestant homes, the attendance was largely from the Greeks. On several occasions Moslems, Armenians and Fellahin were present. The meetings were held also in the homes of all social classes.

"The attendance at the Sabbath school was generally about forty. Half as many more would gather for the Church services at the close of the Sabbath school. The Church members attended the Sabbath afternoon meeting in the chapel very regularly. The Thursday prayer meeting was less well attended, but we generally had about twenty besides the children of the school. - - -

"The church and Sabbath school collections taken between Jan. 1, 1907, and Feb. 1, 1908, amounted to 1162½ piasters (\$42); special donations by the native brethren, 914.25 piasters (\$33), a total of \$75. The congregation paid for its own fuel in the winter and about 1320 piasters (\$44) in securing their new Protestant Community (Tiafie).

"The open doors where the gospel is welcome, the decided dissatisfaction of the people under their old order, people enlightened by years of work which now begins to promise a harvest, all afford the best of reasons why Suadia should be occupied at once by a missionary."

Mr. Dodds also reports the communions as given above, and describes the new members as including two widows with families, two men and their wives, and one married man, to show they were not all children. His departure for the homeland the first of the month of April leaves Suadia again without a resident missionary. His year and a half of work there has seemed to demonstrate that there is fruit there to be gathered, but we are not able to report as yet how we will provide for its further cultivation and harvesting. We hope and pray a suitable native worker may be secured for the place. The Board's decision not to locate one or more of our present number there is evidently for the best interests of the whole field, but it seems rather hard on Suadia for the present.

PREACHING.

The new missionaries have found their chief occupation in studying the language, but we have had several sermons in English from them, some of them being interpreted also, and several sermons from Mr. McFarland in Arabic. Our one licentiate, M. Juraidiny, has preached regularly at Tartoos, besides conducting the weekly prayer meeting there and teaching

half time. M. Ishok Shema, the old Bible reader, has conducted the service a number of times at Latakia in the absence of Mr. Stewart. Services have been conducted at Jenderia frequently also by one of the teachers. Altogether the gospel has been preached more or less frequently to more than five hundred souls, besides those who were reached through the hospital and schools who did not also attend the church services. The number of communicants remains about the same, as will be seen by the statistical report attached to this.

SCHOOL WORK.

The work in the schools has been conducted on the same plan as heretofore. Through the help of the new missionaries, Miss Patton in the girls' school and Mr. McFarland in the boys', a little more concession has been made to the urgent demand for English. There has been a slight increase in attendance at both the Latakia schools. Last fall Miss Edgar converted the parlor of her little house into a dormitory annex, and thus increased the capacity of her school for boarders somewhat. And Miss Wylie also contrived in some way to stow away a few more in the rickety old building in which the girls' school is housed, and on the third floor of which Miss Wylie and Miss Patton live. There has been some increase also in both these schools in the number of day pupils. The boarding pupils come from various villages outside of Latakia, many of which have no schools, and in some of which we have primary schools. They are here brought under most wholesome Christian influence, instruction and discipline, all the influence of a Christian home, so far as possible, being provided; and it is more nearly approached than some are aware. Their mothers would not and could not give these boys and girls the comfort and help in their sicknesses and troubles which these consecrated Christian women give

them. They learn to be obedient. They learn to be neat and clean. They learn to eat their meals with some semblance of order, and to seek a blessing at the beginning and return thanks at the close. They find the day begun and closed with social worship. They learn what is generally taught in schools, reading, grammar, arithmetic, etc., but the principal reading book is the Bible, both Old and New Testaments, and they learn not only to read it, but to answer questions on what they have read, designed to impress their minds with the meaning and its application to their lives and conduct. Then they commit an amazing number of Psalms and portions of the Bible and questions in the Church Catechisms. They study the whole history of the Bible and general questions presenting the teaching of the gospel. Few American children, even of those graduating from theological seminaries, have as much Bible truth stored away in their minds as has every one completing the course in either of these schools. Moreover, there are few who complete the course who do not succumb to the influence of this truth and become followers of Christ. Of the three boys graduating this year, two are members and the third has asked to be received. Of the four in the graduating class in the girls' school, three are members. Besides this religious instruction in the schools, all the boarding pupils attend the Church services twice each Sabbath, and the mid-week prayer meeting, besides receiving instruction in the Sabbath schools in the regular international lessons.

Besides the two hundred and more in the Latakia schools, there are more than two hundred others in the schools we conduct outside Latakia. The school at Tartos which was reported in such a flourishing condition last year, has suffered from the efforts of the Greek Church there,

which has started a rival school, and by threats and force taken away about half of our pupils, who were mostly from that sect. It is doubtful if the effort at running a school will be maintained, however, and we hope ere long to get back what we have lost and others. There has been a corresponding increase in the attendance at the Suadia schools, so all in all, we are able to report a few more under instruction than last year. All these outside schools were thoroughly examined by Mr. Stewart, when he visited them, and there was evidence of faithful work in all.

QUESTION OF TEACHERS.

The great problem in connection with work in the schools now is to get and keep capable teachers. They have heard glowing reports of prosperity, both from Egypt and the Americas, and nearly every one has been seized with a fever for emigration for which he thinks the only cure is either to resign and go, or to receive more salary here. This fever is aggravated by the decided increase in living expenses here in the last few years. It is doubtful whether the increase in salary would produce more than temporary relief, but it looks like we would be compelled to make some concession to this demand to keep our work manned at all. Both teachers at Tartos resigned this spring to go to America, but we have some hope of persuading one of them to remain. This steady emigration affects our statistics, necessarily, also; but that is of minor importance to its effect on the efficiency of our teaching and evangelizing forces.

MEDICAL DEPARTMENT.

The medical department reports work carried on continuously during the year, with the exception of one week in August spent in making a visit to Antioch to attend Dr. Martin in his illness, a few days in the earlier part of September lost by sickness, and twelve days in the

latter part of this same month spent with the brethren in Gunimia. During the rest of the time the tri-weekly clinics, visits to patients at their homes, and office and hospital work, have occupied our time and attention. About 1100 visits have been made to patients outside. Attendance at the clinics has aggregated 5000, or an average of about 35, besides those seen in the office at other times. Fewer visits have been made owing to the fact that there has been less sickness in the city.

In the hospital 107 cases have been treated, and as usual, they have been from many different places, and from all the various religious sects found here. The work during the year has been attended with a fair degree of success. Two deaths occurred, and a small number were sent away unimproved, but nearly all were successfully treated.

The daily religious instruction which has always formed a prominent part of the work, has not been neglected, but diligence has been given to the reading of the Word and suitable instruction at all times, and we have reason to feel confident that this has not been without good results. Those who have been our assistants in this part of the work have done all possible to lighten the added burden entailed by the lack of a matron, but notwithstanding, we feel very much the need of some one to fill this place. Our helpers, too, we believe, realize, as we do, the greatness of the opportunity, and the privilege that it is to be able here to present the truth to many who have never heard it before. The proceeds from medical visits were 3024.25 piasters (\$108); and from sale of medicines, 4353.5 piasters (\$155.50).

STATISTICS FOR LATAKIA AND SUADIA FOR 1907-8.

One Mission center.

Six out-stations, including Suadia.

Two boarding and day schools; boarders 104 and day pupils 111; total 215.

Five day schools; number enrolled, 205.

Three Sabbath schools; number of pupils: Latakia, 170; Suadia, 40.

One licentiate, two Bible readers, eleven male teachers and five female.

One pharmacist.

Increase in communicants: Latakia, 9 by profession.

Eleven children baptized; decrease in Latakia: 2 by death, 14 removals, 4 purged from the roll; total decrease, 20; net decrease, 11. Total members for Latakia, 228. Increase at Suadia, 19. Decrease 1. Total members at Suadia, 36. Total for the field 264.

Native contributions: Latakia, April 1, 1907, to April 1, 1908, 2881 piasters (\$103). For Suadia: Jan. 1, 1907, to Feb. 1, 1908, 2077 piasters (\$74). Total \$177.

Adopted by the Latakia Mission, April 7, 1908.

A. J. McFARLAND,
Secretary.

ASIA MINOR.

MISSIONARY FORCE.

In April, 1907, soon after the forwarding of our last annual report, R. J. Dodds left for America on furlough, leaving the Mission in charge of Miss Sterrett and his brother, C. A. Dodds. The last mentioned was comparatively new to the work in the Tarsus field, but his inexperience had the advantage of the assistance of the twenty-five years' experience of Miss Sterrett, so that the burden did not come so heavily on his shoulders, as it must otherwise have done. Miss Sterrett has now nearly completed her ninth consecutive year of service, and expects to leave on furlough in June. She has labored much in the Lord, having had sole charge of both the boys' and girls' boarding and

day schools in Mersina, since Miss McNaughton's retirement five years ago, and has well earned a year's rest.

The Mission desires to record its sense of loss in the resignation of Mr. R. J. Dodds, who, during his years of service in Mersina, won the respect and affection of people of all walks in life; and Mrs. Dodds was not one whit behind him—perhaps even a little ahead—in the possession of estimable qualities.

have the testimony of her teacher that she is making excellent progress.

Dr. Peoples has been handicapped at the outset by the vexatious restrictions imposed on medical practitioners by the Turkish government. Medical practice in the Empire is forbidden, excepting to those who have passed examination by imperial commission, and this examination must be taken without an interpreter, in either French or Turkish, neither of



GIRLS' SCHOOL, MERSINA, ASIA MINOR.

But, while the Mission has lost by the resignation of Mr. Dodds, it has gained by the accession to its ranks of Miss French and Dr. Peoples, in November, 1907.

Miss French has been diligently pursuing the study of Arabic, and in addition has taught two English classes in the boys' school. Although the Mission has not yet subjected her to a formal examination, we

which languages was among Dr. Peoples' accomplishments.

After carefully weighing all the arguments pro and con both languages, it seemed to us wisest that Dr. Peoples should prepare for the imperial examination in French, which is so much nearer his native English, rather than in Turkish, which Dr. Wells, in his introduction to his Turkish grammar, speaks of as "probably

the most difficult language in the world except Chinese." Dr. Peoples is therefore, on the advice of the Mission, giving his principal attention for the present to the study of French. His medical practice has been confined to the Mission and school.

ANOTHER MINISTER NEEDED.

The writer of this report greatly feels the need of a ministerial associate, as there is too much work for one man to do efficiently. He does not pretend to be doing the work of two men—is very possibly not doing the work of one—but he has the work of two men to choose from, and much of his work is necessarily scamped, and much that ought to be done has to be left undone. Of course, one minister, with the help of the other missionaries, can hold the fort—if he lives and keeps his health—but aggressive work cannot be pushed with only one minister in the field, as his time is so largely taken up with more or less petty details. It is the opinion of the Mission that our force should be further augmented as soon as possible by the appointment of another minister to the Tarsus field.

INFORMATION ABOUT THE WORK.

To speak more specifically of the work of the past year, we mention:

1. *Schools.* The boys' and girls' boarding and day schools have been carried on as usual at Mersina, with the religious and secular studies much the same as in previous years. Seven teachers have been employed, three in the girls' school and four in the boys'. One of these four teaches Miss French Arabic, and another teaches Dr. Peoples French. In addition to the teaching done by the native teachers, Miss Sterrett has taught classes in both English and Arabic, and Miss French and Miss Evadna Sterrett have taught classes in English.

The number of pupils in the Mersina schools has been: Boarders, girls, 28; boys, 42; day pupils, girls, 56; boys, 122; total, 248. This total is made up of the following numbers from the different sects: Jews, 7; Roman Catholics, 9; Jacobites, 11; Moslems, 12; Fellahin, 22; Protestants, 24; Greek orthodox, 163.

Tuition received during the year will amount to about 65 liras Turkish. Cash received for books sold here and in Tarsus amounts to over ten liras, Turkish.

The Tarsus school has had a larger attendance than usual, over 90 pupils having been enrolled, although in order to be conservative, we have included only 80 in our statistical report. Perhaps the most remarkable feature in connection with this school has been the interest evinced by the Fellahin. One of their young sheikhs, a man of great influence among them, has been very friendly, and has taken a lively interest in the welfare of the school, doing all in his power to encourage his people to send their children. He seems, too, to have a high appreciation of the benefit of gospel teaching, as the following incident indicates. Once, when the writer was in Tarsus, this sheikh presented a plea for a school teacher for a large village near Adana. The fear was expressed that a school would not be feasible on account of the government's opposition. He replied that the people of that village were powerful and had a great deal of freedom, and he thought there would be no danger of interference. We were not very sanguine, but agreed to his looking over the ground and reporting on the prospects. He did so, and his report was unfavorable—not made to the missionary, but to the Adana and Tarsus evangelists, both of whom related the incident to the missionary—on the ground that the people were not willing to have the gospel taught in their school.

Last year we had a small school at Karadash, but owing to opposition, our teacher there has been unable to carry it on since October, 1907.

PREACHING SERVICES.

2. In Mersina the usual Sabbath and mid-week services were held during the year, with a little irregularity during the summer months. The Sabbath morning service is always a preaching service, conducted by Mr. Dodds, unless in case of his absence, when it is conducted by the teacher supposed to be best qualified. The afternoon service has, as a rule, been a social prayer meeting. The attendance on services at Mersina has been small, and little interest manifested. Contributions for the year have amounted to 1775 piasters, about \$76.

The summer services in Guzne should rather be reported by Mr. McFarland, who was resident pastor, the writer spending only two Sabbaths there. As to the Arabic services, it is believed that Mr. McFarland preached two or three times; C. A. Dodds preached twice, the other services being conducted in the main by Evangelist Mikhail Luttoof. English services were conducted regularly once a Sabbath by the resident preachers.

The work at Tarsus has been under the immediate supervision of Evangelist Mikhail Luttoof, who, as far as appears, has been a faithful, hard-working, self-denying steward. The Tarsus people are woe-fully poor at best, and the past year, owing to high prices, has been an unusually hard one. There is probably not a single family in the Tarsus church but has had to be helped financially. Mallim Mikhail's position, with his own salary barely adequate for the needs of his large family, among such a poverty-stricken flock, is no sinecure; but he has borne cheerfully the hardships entailed upon him by his position.

The attendance at preaching services, according to reports from the evangelist, has been unusually good, from seventy to ninety at the morning services, and not so many at the afternoon service. Prayer meetings have been conducted regularly on Wednesday and Friday nights.

The facts concerning the effort to purchase a house in Tarsus and the present failure to secure the transfer of the property, owing to the demand made that we agree not to use the building for church, school or hospital, have been fully reported to your Treasurer, and need not be enlarged upon here.

The Adana church is the smallest of the three, there being at present writing only twelve communicants there; but it has a more evangelistic spirit than either the Mersina or Tarsus churches, taken as a whole. Evangelist Hanna reports the attendance an improvement on that of last year. Nearly all his preaching is done in Kurdish, for all his hearers understand that language, while only about half of them understand Arabic.

The members of the Adana Church have manifested a Macedonian spirit of liberality that is very commendable and encouraging. For the year 1907 they subscribed for the Lord's work, 374 piasters, about \$16.25. They failed to complete the doing of what they engaged to do, by 37 piasters, the amount lacking being from the subscriptions of two of the members. However, the weekly collections during the months spent in Adana—they spend five or six months of the year out in the cotton fields—amounted to 55 piasters, making a total of 392 piasters, about \$17. And for the year 1908, nothing daunted by prevailing high prices, they have enrolled themselves for 451 piasters, about \$20. This enrollment includes fourteen persons.

(TO BE CONTINUED.)

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